

THE ANTI-SLAVERY BUGLE.

North. He entirely agreed with his colleague as to the character of the memorialists. Among them were those who had suffered from comparative measures of 1850. There were there also those engaged in the great mercantile interest. It was that great interest which, in the history of England, twice arrested measures for the prevention of African slavery. Twice had checked the humane efforts of Wilberforce to break up the African slave trade. It was the same great interest which, from world motives, had in the constitution of the United States kept for 20 years the same heinous traffic from the judgment of the American people. He had spoken against the fugitive slave law here and elsewhere. He was free to avow it. For so doing, he would not throw himself upon the judgment of a Senate fresh from the passage of the Nebraska act, but would throw himself upon the judgment of his country and his God. He then read numerous extracts from his former speeches on this law, and avowed again the sentiment therein expressed. He referred to the sentiments expressed in Faneuil Hall by O'Connell, Adams, and others, preceding the revolution, in which they held that resistance to slavery was the law of God. A great number of persons, he said, had been in the court house where the disgusting rites of sacrificing a human being to slavery were lately performed—near the spot which was first mentioned by the American people in resisting slavery, at among the first victims was a colored person—near Boston are Concord and Lexington, where that resistance committee received its crowning glory in Bunker Hill. He then read a parallel between the resistance to the Fugitive Slave Act of 1793 and the Fugitive Slave Act of 1850. He further contended that the former was a harmless measure when contrasted with the latter.

Mr. Butler said that his idea on this question was, there ought not to be any necessity for a fugitive slave law, under the Constitution and State of itself, ought to provide for the rendition of all fugitives from labor to their masters. He had listened to the Senator who presented the memorial, and was pleased with his manner. There was a calmness and simplicity in his manner, which he required for them the highest respect. He regretted to hear him say that there was intense feeling at the North on this subject. While he had no objection to a reference of the memorial, he in all frankness desired to ask the Senator if the fires which he says are burning at the North, are not to be extinguished, what good is to be accomplished by a report of a committee? If they report that the law ought not to be repealed, that will not satisfy any person who demands for action.

He was surprised to hear the other Senator (Mr. Sumner) indulge in such rhetorical displays and bad taste, doing no credit to his own taste or to the Senate. His speech was unworthy of the Senate and of a scholar. If he had kept it awhile longer, and dressed it up a little, it might have answered for a fourth of July oration in some locality. He would remind the Senator that when O'Connell spoke in Faneuil Hall, when Hancock acted, and when Adams wrote, they did so as representatives of a slaveholding State. The appeals of Boston and Massachusetts in those days were addressed to slaveholding States. The men of Massachusetts of that day were slaveholders and gentlemen. He regretted much the character of the Senator's speech. There was a great difference between it and that of his colleague. One was a calm, honest, and sincere expression of belief and opinion; the other was false, rhetorical, declamatory, and incentive to arouse the worst passions of the infuriated people of certain localities. If the issue was to be indicated, and the contest was to be between the North and the South, let it come and be decided at once. Let it be considered, argued, and disposed of calmly, and without exciting appeals dressed up in rhetorical display, such as was made by the Senator to day. He would like to ask the Senator if Congress repealed the Fugitive Slave Law, would Massachusetts execute the constitutional requirements, and send back to the South the "scoundrel slave?"

Mr. Sumner—do you ask me if I would send back a slave?

Mr. Butler—Why, yes!

Mr. Sumner—Is thy servant a dog, that he should do this thing?

Mr. Butler—There he is again with a quotation all ready prepared. He gets up here and reads it out with as he doubtless supposes, more than Demosthenian eloquence and beauty. But he is mistaken. What does he get to do with the Constitution? (Laughter.) The Senator declares that he would not execute the Constitution which he has sworn to support. The Senator openly declares that it is a dog's duty to obey and execute the Constitution. The Senator has sworn to support it, and declares to do so is a dog's duty.

Mr. Sumner—I recognize no such obligations upon me.

Mr. Butler—Well I suppose it makes but little difference what you consider obligatory upon you.

Mr. Mason followed, defending the Fugitive Slave Law. He denied that it suspended the habeas corpus act, as asserted, either ignorantly or corruptly, by the Senator from Massachusetts. He said that it was Massachusetts and the other New England States which had forced into the Constitution the prohibition upon Congress repealing the slave trade for twenty years. This was done in that time these States might do the carrying trade in that traffic.

Mr. Pettit said that he had lived to hear upon the floor of the Senate an avowal which he never expected to have heard anywhere, that a Senator sworn to support the Constitution recognizes no such obligation to that instrument.

He believed in the right of petition. He would vote to receive any that was respectful in its character, and to refer it. Should a petition come from Massachusetts, or elsewhere, asking the Senate to expel any senator who should disavow any obligation to the Constitution, he would vote to receive and to refer it, though he would not at present say how he would vote upon it finally. The Senator had sworn openly to support the Constitution in all its parts. He made no reservation. He could not take his seat if he had, and he ought not to hold his seat after making it.

He again referred to that part of the Declaration of Independence which says, all men are created equal, and held, that if those words were used in the sense placed upon them by the abolitionists, they were a self-evident lie. He discussed this matter for half an hour. He denied that he was created equal, either physically, morally, politically, or mentally. He denied that the Senator who had sworn to support the Constitution, and who to day spat upon that oath, was equal to his revolutionary ancestors.

Mr. Sumner—Never, sir, never.

Mr. Pettit—You denied that the Constitution had placed any obligation upon you which you were bound by. Was such a Senator equal to Webster? The one had earned the title of the expounder of the Constitution; the other deserved that of the contemner and despiser of that instrument. If the Almighty intended to have created the Senator equal to Webster, then that great power had committed a great blunder and failure. He did not think the searcher after an equality in morals could find any one more degraded than the Senator, who, after having called God to witness his declaration to support the Constitution, had with that fact fresh in the minds of his fellow Senators, openly avowed that he recognized no obligation imposed by that sacred oath.

done to shrink and avoid the responsibility of appearing to the world as a man having deserted the Senate Chamber with his presence, and the Holy Evangelist with his lip.

Mr. Sumner followed in a long speech in his defense, from which the following are extracts:— Since I had the honor of addressing the Senate yesterday, various senators have spoken, and several have alluded to me in terms clearly beyond the sanction of parliamentary debate. Of this I make no complaint. If to them it seems proper and courteous, and parliamentary to speak the heart with words, and fall a cursing like a very drab, a scullion, I will not interfere with the enjoyment which they find in such exposure of themselves. They have certainly shown their character; two of them, the Senator from South Carolina and the Senator from Virginia who sits immediately behind me, are not young. Their heads are amply crowned by time; they did not speak from any elevation of youth, but from the confirmed temper of age. It is melancholy to believe that they showed themselves as they are. They are charitable to believe that they are in reality better than they showed themselves. I think, sir, that I am not the only person on this floor who is listening to them in this debate. These two self-confident champions of the peculiar fanaticisms of the South, are reminded of the striking words of Jefferson in picturing the influence of slavery, "the whole country," said he, "between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other. Our children, see this, and learn to imitate it, for man is an imitative animal. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to his worst passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped with its odious peculiarities. The man must be a prodigy who can retain his manners and morals, undrugged by such circumstances."

No person who has witnessed the Senators from South Carolina and Virginia in this debate, will place them among the prodigies described by Mr. Jefferson. As they spoke, the child looks on, and catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to his worst passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped with its odious peculiarities. The man must be a prodigy who can retain his manners and morals, undrugged by such circumstances.

The authentic report in the *Globe* shows what I actually said, where that is read and renders anything further superfluous; but the Senators who have been so swift in misrepresentation deserve to be exposed.

To the inquiry whether I would render any personal assistance in surrendering a fellow man to bondage, I reply again, "Is thy servant a dog, that he should do this thing?" and, sir, looking upon this Senate, I might ask fearlessly how many there are in this body, if indeed there is a single Senator who could stoop to any such service. Until some one rises and openly confesses his willingness to become a slave-trader, I will not believe that there can be one; and yet honorable and chivalrous Senators have been prompt to judge me, because I openly declared my abhorrence of a service at which every manly bosom must revolt. "Sir, I have found in Baronne brave soldiers and good citizens, but not one executioner," was the noble reply of the Governor of that place to Charles IX of France, when he ordered the massacre of St. Bartholomew, and such a spirit I think will yet animate the people of this country, when pressed to the service of dogs.

Communications.

LETTER FROM JOSEPH BARKER, NO. II.

BRETLEY, Staffordshire, June 9th, 1854.

MY DEAR FRIEND: I will now, according to promise, tell you what the people of England, so far as I have been able to know, think about the war in which Europe is engaged.

And first, I was, on my arrival here, struck with the fact, that almost every one asked me what people in America thought of the war. All here seem anxious that the Americans should think them in the right, and should believe that they will prove victorious. If one says, "Many of the Americans are in favor of Russia—the ruling powers in America are in favor of Russia," they are manifestly discouraged. If one says, "The people of the free States are generally in favor of Turkey and her allies, and hope that Russia will get well beaten, it cheers and comforts them. I never before saw so clearly how much one nation is influenced by the opinions and feelings of other nations with regard to their doings; and I never felt how true it is that the reformers of one nation and government are the reformers of all nations and governments. Establish truth and righteousness, and make them popular in any mighty nation, and you strengthen truth and righteousness and weaken falsehood and wrong in every nation. You are perfectly right in asking for testimonies against slavery from the people of Europe. I see clearly that when the people of Europe remain silent with respect to American slavery, they strengthen the slaveholders; and that when they speak out against it, they strengthen the friends of freedom. Humanity is one. The man who freely speaks the truth, and boldly denounces wrong, blesses his whole race. Truth and virtue work as irresistibly as electricity, and their power spreads every where and lasts for ever.

The opinions of the people here with respect to the war are various. Some few think it a foolish undertaking, and foretell defeat. Many think the Russians will beat. They say they are beating already. They refer to the disaster at Sinope, the loss of the Tiger, the crossing of the Danube, the fall of Silistria, &c., as proof. They look for further Russian successes. They have no great hopes of the British soldiery or of the British generals. They look for more from the French soldiery than from the English. The manufacturers are beginning to be uneasy at the effect the war has had on trade. The work people are troubled at the high price of provisions. The middle classes do not like the doubling of the income tax. The farmers are pleased, for their produce is high. They mark their fortunes in time of war.

On the whole, the war is popular. Many believe that Russia is the foe of civilization, and that it is necessary to keep her within bounds. They regard the government, the laws and the religion of England as perfect; and they cannot doubt that a war undertaken in their behalf must be successful. They think the English army the best and mightiest in the world, and they cannot think of its being beaten. If all the papers and telegraphs on

earth were to say that the English forces had been defeated, they would not believe it. They would say there was some mistake. They can believe in nothing but English victories and Russian defeats. The capture of a few defenceless Russian trading vessels is a great thing in their eye; while the loss of the Tiger, the forced inactivity of the British fleet and army, go for nothing. These are the people who believe that England never was beaten; that even in the American war, the English forces were always victorious, though the Government, in the end, by some strange mistake, let the Americans have their own way. These people remind me strongly of the proud old Jews, who thought that there was no nation that had such righteous laws, such excellent institutions, or that had God so high up to them, as they. "There is no enchantment against Israel."

It is amusing to hear some people talk about the war. "I look at it as a holy war," said a fat religious man, who smelled rather strongly of alcohol. "We must have no Bible, no religious liberty, if Russia is not driven back," he added. Others, more enlightened, think the Governments of France and England should have formed themselves a little before undertaking so serious a war. They think the wrongs which the people suffer at home must always endanger the success of their armies abroad. They feel no interest in a war undertaken for the benefit of ruling families of the ruling order. They look to the people, and care only for their emancipation and welfare. They know that the present war has not been undertaken for the good of the masses, and they care not, therefore, for the result, except so far as the turn of events may favor the cause of the people. If the war should give the people of Europe a chance of freeing themselves, they would rejoice; if it should not, they will think of it with hate and bitterness. I go with this class myself. My sympathies are all with the masses. I care not a straw for emperors, kings or aristocrats. I think the people of Europe would be likelier to get their liberties if Russia should conquer, than if England, France and Turkey should triumph. The people would never be so quiet under a new tyranny as they are under the old ones. The despotism of a Russian conqueror would awake and unite them, whereas now they are divided and half asleep. I therefore rather wish for the success of Russia. I certainly wish for the downfall of the English Aristocracy. I hate the English Aristocracy more heartily than I can hate any other tyranny, except the American slaveholding oligarchy. I hardly know whether I should make an exception at all. But I have never felt the weight of American tyranny as I have the weight of English tyranny. I may, therefore, be permitted to hate and loathe and curse the tyranny of the English Aristocrats as heartily, as I do any other; and to long as eagerly and anxiously for its overthrow. And whether permitted or not, I am always likely to. It may be a little madness I am subject to; no matter, there it is, and there it is likely to remain. Madness or not, it is of long standing, and I believe, past cure. But I must not wander.

Well, you have seen, I suppose, the air the PAPERS are making about the English soldiers' dress and arms. The people have just found out, that the soldier's dress, instead of serving as a protection, and helping the free action of his limbs, exposes him to the greatest danger, and almost disables him. His colors are red and white, as if the object of his masters was to make it impossible for the enemy to miss seeing his mark. The belt and straps so compress his lungs that he can hardly breathe; while his cumbersome knapsack and heavy arms are intolerable in long marches or under a hot sun. The correspondent of the *Times*, who saw a regiment of ninety break up camp at Gallipoli for a march of only six miles, says that only forty were able to perform the march. Fifty out of the ninety broke down, and were left on the road, to finish their chief weapon is the old musket, which takes four times more lead and powder than it ought, and only hits once in eight times, instead of missing only once in eight times. Marching and fighting must be dreadful for men thus armed and clad. It would be folly to expect troops thus armed and clad to do great things on the battlefield. The account given by the *Times* correspondent of the French forces is favorable. They appear to be armed and clothed as soldiers should be. Their provisions, too, seem to be better than those supplied to the English forces. I fancy if much be done by the land forces in the war against Russia, it will have to be done by the French. The fleets are another power.

One thing is certain: the war is furnishing subjects for a great deal of talk. Every one has his plans for entrapping and destroying the Russians. Every one can tell you where the generals miss it. It is really ridiculous to hear the critics at work. I pity the poor creatures who must march and fight, and after all be censured by those whose praises they were hoping to win.

The news from the seat of war is doubtful and contradictory, as usual, and very scanty as well. Events will not take place. Our fellow-passengers in the Arabia were all expecting startling news. "Three weeks' papers will be due," said they, "and we are sure to hear of something decisive on reaching Liverpool!" But they were all disappointed. Nothing at all had happened of great moment. Three weeks have passed now; still, nothing of importance has taken place. Many are getting out of patience. Russia, they say, ought to be driven over the Danube, and forced back into their own country before this. To make matters worse, several of the PAPERS are saying that the allied forces are not going to risk a general battle at present, but to wait till disease and disaster shall reduce the Russian army and make them an easy prey. They expected the war to be as exciting as a novel or a play, and they find it not even a tolerable tale. I have been, thus far, of the number of those who expect little; and I have had the pleasure not to be greatly disappointed. Armies cannot kill each other by tens of thousands every day, for any great length of time. Those who cannot enjoy life without daily tidings of wholesale butcheries, had better bespeak new moral constitutions. The present war will try such people very severely.

Those, too, who had been expecting the war to begin and end in a single summer, seem likely to be greatly disappointed. These people look forward when I tell them the war may last seven or fourteen years. When I ask them how many such wars have been going through in less than seven years, they are at a loss to know what to say. I confess, I shall not be astonished if the war should last my life, even though my life should be lengthened thirty years. It may not last so long; but it may last longer. Quarrels are very prolific; they breed fast. One war may beget a dozen; and each of the dozen may beget a number more. To me, it seems likely that the war will be more general and complicated five years hence than now. Never did the world seem more ready for a general quarrel. They are great sinners that they can take up

arms in the present state of the nations for any but the noblest objects, or under the stimulus of any thing short of necessity. But it is vain, perhaps, to speculate. My gloomy guesses may be as far from truth as some men's eager hopes. Perhaps we shall have no war at all. Perhaps the telegraph may bring us tidings of a reconciliation.

Well, war or no war, I will try so to spend my time, that I may be able to enjoy my life as it passes and to look back on it when gone with pleasure. My happiness shall not depend on newspaper stories or telegraphic despatches. I will treasure up a recollection of labors undertaken for the good of mankind. I will give myself to the illumination and improvement of my race. On my farm I will plant the best trees I can find, and rear the best stock I can get; and in the world, I will sow the seeds of knowledge and virtue of peace and blessedness. And these my labors, and the hopes that my labors shall be successful; and the philanthropic labors of my fellow-men, and the belief that they too shall be successful; and the company and conversation of the good and noble souls I meet with everywhere, and the signs I everywhere see that truth is spreading, that freedom is gaining ground, and that mankind are moving on a little in the way of virtue and happiness, shall be my comfort and my joy. I have a cheerful faith. I believe that progress is the destiny of man, that peace, while it lasts, and war, when it comes, shall both help on this progress,—that every development of human character—those of Daniel Webster, Arnold Douglas, and Icy Everett, not excepted—shall aid the cause of humanity,—that there is a moral-chemical power in the words and deeds of such men as Garrison and Parker, in the words and deeds of all true-hearted reformers, that can turn even the dross of politics, the drags of law, and the seum of senatorial and editorial eloquence to gold, and make even from priestly villany, popular superstition, and proud hypocrisy, a wholesome medicine for our suffering race. There is already more of good in man than many think,—more both of virtue and enjoyment,—and the good is growing faster than seems to be the case to many. Such, at least, is my belief. And this belief makes it both pleasant to labor, and easier to wait for the good that is yet to come. And something tells me, that the power to wait, the power to keep ourselves from great alarms and devouring cares, from hopelessness and fears, is as useful as the will to labor and to suffer in the cause of man. It is well to be bold, but not well to be rash. It is well to be eager for the success of a generous undertaking, but not well to be anxious or fretful if it seem to fail. The more patiently and calmly we labor, the longer we shall live to labor. The freer we can keep ourselves from anxiety and fear, the more wisely shall we be able to form our plans, and the more surely to gain our ends. I will fix no time there for the end of the war or the death of slavery. Nor will I allow myself to say that war shall come to an end, or slavery die, in this or that particular way. I will only say, that they shall die; and that every word of truth by good men spoken, and every generous deed by good men done, shall hasten their death. And I will speak true words, and do good deeds, as many as I can; and, taking my share of life's enjoyments, move cheerfully along, leaving the great powers of Truth and Love to work their happy wonders in the world in their own time, and after their own way.

The anti-slavery cause has made headway in England since we left. Almost every one who knows we are from America, talks about American slavery. All seem to have been hearing or reading on the subject. All speak of the guilt and inconsistency of America, and many speak with horror and amazement. I agree with them in all they can say against slavery and pro-slavery Americans; but I often feel my duty to add a few words on English tyranny, and aristocratic selfishness and cruelty. With my own readers and hearers this is not needed. They are as well acquainted with the evils around them as with the evils far away; and they are as zealous in the cause of reform at home as abroad. But with others it is otherwise. Many that prate about American slavery are not aware that thousands are starved to death in their own country, by a selfish and heartless system, which they themselves have been blindly or wickedly supporting their whole life long. When I explain to them the tendency of English land laws, corn laws, bounty laws, and English systems of taxation, and show them how they have all been framed so as to enrich the hereditary aristocratic legislators, at the expense of the laboring millions,—when I show them that the aristocratic misrule which they have always supported against English reformers, has caused the death of millions by the slow and frightful tortures of want and famine, they stare at me in speechless amazement. For they cannot gainsay my statements. They may find it harder to speak against the cruelty of their landlords, than against the meanness and villany of American slaveholders; but they know what I tell them is the truth. I don't suppose you have any ground to fear that my course will lessen the number of English abolitionists. But whether it does or not, I cannot change it. I can never cease to feel a peculiar interest in the class with which I so long and so grievously suffered. As my regard for the rights of oppressed Englishmen never prevented me from pleading the cause of oppressed Americans and Africans; so my regard for oppressed Americans and Africans can never prevent me from pleading the cause of oppressed and plundered Englishmen. I know it is so common in America for pro-slavery men to refer to the wrongs and sufferings of the working classes of Europe, as an excuse for screening from reprobation the accursed institution of American slavery, that both slaveholders and some abolitionists are prone to take it as a sign that a man is pro-slavery when he speaks of English institutions and English laws as I do. But they may learn, by and by, that a man may be true to humanity in one sphere, without being false to it in another, and that the real abolitionist is a friend of right and liberty for all, and a foe to oppression and wrong the whole world through. And, in truth, the most trust-worthy abolitionists in England will be found amongst the most zealous reformers of home abuses. It may not be from such that you will get the most money, for most of them are poor; but you will get from them the heartiest sympathy. I suppose you are aware, that many of the abolitionists of England put creeds and churches Bibles and rank first, and the rights and liberties of mankind second. They would not speak or labor for the freedom of the slave, at the risk of their churches and creeds, or their sacred books, or their rank in life. If they found that they must either give up their labors for the slave, or endanger the peace or unity of their church, shake the faith of men in the Bible, or lose their place in the church, or their standing in society; they would at once give up their labors for the slave. They work for no reforms at home but such as are popular. They set themselves against no abuses or inequalities that are popular. They persecute reformers

that are as generously and wisely laboring for the oppressed in Europe, as you are for the oppressed in America. They would be as much ashamed to be found in company with a republican, or an opponent of the State priesthood, or an advocate of totalitarianism, as Orville Dewey or Dr. Cox would be to be seen assisting in a meeting of American abolitionists.

The clergy and churches of England did never set themselves earnestly against slavery in the West Indies, till the slaveholders there began to persecute their missionaries. So long as the English missionaries were allowed to preach to the slaves, and form them into churches, and save their souls, they allowed the slaveholders to go on in their calling without disturbance. It was when the slaveholders imprudently interfered with the missionaries, that the missionaries began to preach against slaveholding, and the churches and priesthood to petition for its abolition. It was then, as now, every thing must give way to the Church; the Church must give way to nothing.

If your slaveholding churches and priests in America were to begin to denounce the English churches and priests as heretics and infidels; the English churches and priests would at once raise the cry of kidnapper, man-stealer, woman-whipper, slave-breeder against your American churches and clergy. But so long as they can agree on religious matters, and aid each other in church affairs, there is little ground to expect they will denounce each other's crimes and villainies.

Besides, the clergy and religious people here are as much mixed up with the drinking system, and with all the abominations of the high and middle ranks, as the priests and professors of America are with the abominations of slavery. There are thousands upon thousands of leading Christians in Great Britain and Ireland, and not a few ministers of the Gospel, who make and sell intoxicating drinks, let their buildings for brothels or gambling houses, deck out prostitutes, and receive payment from them, from the rewards of their iniquity, at the rate of a shilling, a crown, or a pound a week. I have known class-leaders hire houses, furnish them, put in prostitutes, clothe them, and set them up in business and then live and support the church on the receipts. All do not commit themselves so far; but there are few who do not commit themselves to every popular or prevalent iniquity.

You cannot, therefore, calculate on the aid of such people, in your war against American slavery, except so far as the war is popular. And even then they will not help such as you, when they find that your way of warring is unpopular. I am not about to try to cast up the amount of criminality chargeable on those people, nor am I about to give them any of my hard names. I content myself with saying how things stand with them, and what aid you are likely to get from them.

The abolitionists who used to be readers and hearers of mine, are mostly what are called heretics and infidels. Their theology is science, and their religion obedience to natural law. The churches and priesthoods will not work with them. The ladies' sewing circles will not admit them. If they work, they are obliged to work for the slave alone. They do work alone. They have sewing circles of their own. Some of them publish an anti-slavery periodical. Others raise contributions for your Boston Bazaar. But in some places they are too few and poor to organize for your help.

Then, again, your friends, when they have visited England, have seldom or never got into their company. The rich and orthodox have monopolized your delegates, and kept the poorer and more reformatory abolitionists at a distance. They have, in consequence, been discouraged. They are very modest at all times; and when spurned, they withdraw altogether. I am not blaming your delegates. They could not do so otherwise, as they were placed. Yet these poorer and more radical reformers are, in truth, the most to be relied on for labors and sacrifices in the cause of freedom.

But the religious and priestly abolitionists are doing good. They are so situated that they are obliged to do something against American slavery. And I rejoice in what they do. And the more they do, the more they will be led to do. If they should so offend their American slaveholding brethren and sisters in Jesus as to cause a dissolution of partnership, they will do much more.

But I must close. My wife and I are well. Success to you in all your labors.

Yours, very affectionately,

JOSEPH BARKER.

CLEVELAND CORRESPONDENCE.

To the Editor of the Anti-Slavery Bugle:

DEAR SIR: Feeling that the present "crisis" in the affairs of humanity, and more especially in the affairs of "our beloved Union," (of which we have heard so much hypocritical vaunting,) most imperiously demands the zealous and persevering labor of every friend of human liberty, justice and equality; and that the question is no longer one of party prejudice, personal animosity, or money interest on the part of the friends of freedom, but that the impending struggle is to be a struggle between right and wrong, between liberty and oppression—a warfare of principle—eternal principle—which underlies every institution of (real) civilization, and is the very basis upon which rests all the security of our political and religious and social and domestic peace and happiness. And having recently been favored with an opportunity of perusing the columns of your valuable paper while visiting a friend who is a subscriber, and admiring the bold and uncompromising manner in which you advocate the rights of the bondman, I feel prompted by a deep sense of duty and gratitude for what little of the blessings of liberty we are permitted to enjoy, to contribute the "mite" of influence which my humble condition may afford, to swell the mighty and rising tide of commendable indignation which seems to be fast pouring in upon the minds of the people of all classes in the free States (so called), and calls so loudly upon every man to be active in resisting, and forever opposing the bare-faced aggressions of Southern avarice, in its altogether too successful attempt to trample upon the rights of humanity.

It seems that the slaveholding population of the United States, together with the doughfaced advocates of the accursed institution everywhere, are of the opinion that all the liberty-loving people of the land have joined the "Know-Nothings," and become in reality all which one might infer from the peculiarity of the cognomen.

But it is quite certain that they will find their mistake, if they carefully observe the simplest signs of the times, but perhaps more satisfactorily, if they continue their aggressions upon the rights of freemen, until indignation and vengeance are no longer suppressible, and they reap the "just reward of their toil." They talk much of a dissolution of the Union, which, if ever existed, was dissolved long since, all but the name, and if that had been, it would have reflected much more honor upon the (to be) free nation of the North than has this Union with its submission to the slave power of the South. Demagogues tell us that the

Missouri Compromise, the Fugitive Slave Bill, and the infamous Nebraska Bill are all measures which have been adopted for the purpose of securing the perpetuity of the Union. Quere, how many such or similar measures will be required to attain this important object? And again, if obtained, where, upon this vast continent, will be found "the land of the free?" If the Nebraska Bill is the great embodiment of the principles of liberty and universal justice, the "Magna Charta" of freedom and human rights, regardless of color or Southern slaveholders, and pro-slavery men generally, so zealous in advocating its passage, and at present in striving to convince the people that "all is right?" And if the Nebraska Bill is intended to secure the freedom of the soil of said territory, why were cunning politicians so careful to pass the Fugitive Slave Bill prior to the enactment of the Nebraska outrage? Can these questions be satisfactorily answered? and if they can be, I have a few more to propose, and if they are satisfactorily answered, I shall become a pro-slavery advocate (of course.) But until then, I remain firm in the love of liberty and eternal justice, determined to advocate the rights of all men to the last, Union or dissolution, it matters not. What is Union, compared with Liberty?

Yours, in love for humanity,

C. F. R.

Cleveland, June 20, 1854.

For the Bugle.

LINES

Suggested by the perusal of the "Caves of the Deep," by G. Benton Neecomb.

Not in the depths of the dark blue ocean,
Neath its waves in their wild commotion,
Would I seek to rest
On the faithless breast
Of the treacherous sea in her cold arms press't.
Though the coral bowlers
Are gay with flowers,
That bloom in the quiet depths below;
Though pearls gleam bright, as the stars of night,
On the polished walls, of kingly halls,
Far down 'neath the billow's restless flow.

For stern is the soul of the dark blue ocean,
And the heaving waves in their wild commotion
Have made a grave
Of each coral cave
For the old and the young, the fair and the brave.
The mother may wail
As the wrecking gale
Tosses the waves in its stormy sweep;
The wife may shriek from the rocky peak,
And maidens may tear their golden hair,
But in vain they sigh, and in vain they weep.

Then not in the depths of the dark blue ocean,
Far from the friend of my heart's devotion,
When life is past,
Would I rest at last
On the breast of the "sea-mother" cold and vast!
But give me a grave
Where the willows wave
And the flowers spring fresh from the dewy sod;
Where the warm tears shed o'er my lowly bed,
May grow more bright in the golden light
Of the king of the day—the emblem of God!

C. L. M.

HICKSITE QUAKERISM.

HARRISVILLE, Harrison Co.

Elias Hicks called the people away from priestcraft and sectarian attachments, but those that rule and disgrace his name now, have fallen back among Orthodox persecutors, as hundreds can testify.

To assert in their meetings your wish to be led by the spirit, instead of their discipline, is sufficient cause for disownment. That is speaking disrespectful of their King.

But their days are numbered. The hand of the Most High hath written against them upon the wall. They have cast from them those who wished to save them from being a "hiss and a by word among the nations," and "stoned those that were sent unto them." Their house will be left unto them desolate.

That your readers may see what the religion of this "Religious society" is, I send you a piece of their work, "for by their fruits ye shall know them."

J. M. W.

"Jemima M. Webster has so far disregarded our established order as to encourage and be present at the accomplishment of her daughter's marriage, performed by the assistance of a Justice of the Peace, in her own house, and stands in opposition to our well known and established order, for which she has been treated with, but manifesting no disposition to condemn her deviation, we therefore disown her from being a member of our Religious society."

Signed in and on behalf of Short Creek Monthly Meeting of Friends, held 2d mo. 23d, 1854.

SAMUEL TOMLINSON,

RACHEL TOMLINSON,

CLERKS.

CONVENTION OF JULY 13TH.

OFFICIAL CALL.

The people of all political parties, who were opposed to the repeal of the Missouri Compromise, who are opposed to the extension of Slavery and the Slave power into Kansas and Nebraska and other territories; all who do not desire by their silence to encourage the further aggressions of the Slave Power—are requested to meet in their respective counties, and appoint not less than three delegates, and one at least to every four thousand delegates, to attend the Convention to be held at the city of Columbus on the 13th day of July next.

It is hoped that delegates will be appointed in every county, from all political parties. For whatever issue there may be between the two great parties which divide the State, there is one question raised by Southern Slaveholders, at this momentous crisis, as common to all as the free air of Heaven. It is whether this Republic and its free institutions shall be ruled by, and its great mission of Freedom be sunk into an oligarchy of Slaveholders; and the extension of Slavery and the Slave Power. Can any Northern man, of any party, hesitate upon such a question, or refuse to aid in reclaiming our free institutions from the domination of Slaveholders? In purifying Northern Representatives in Congress from all plant tools of Southern ambition—in breaking the chain of Southern measures now forging to bind this Republic to the cry of Slavery?

By order of the Committee,

JOSEPH R. SWAN,

J. H. COULTER,

J. W. ANDREWS.

The strength of criticism, lies only in the weakness of the thing criticized.